

## Glory to God in the Highest

Major changes will be seen in the Gloria; in fact, new musical settings will have to be written for the Gloria, meaning that when the new translation takes effect, we will not sing the same Gloria that we now sing. Here is the new translation for the Gloria: *"Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world; receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen."*

No longer do we say, "peace to His people on earth." Rather, we say, "...and on earth peace to people of good will." Of course, this new translation is a closer rendering of the Latin. However, there is an even better reason for this change: it brings to light a connection with the Gospel of Luke. In Luke 2:13-14, there are angels proclaiming Jesus' birth to the shepherds and singing the opening words of the same Gloria we sing. So, the purpose of this change is to show that connection and to allow us to sing of God's glory using the same words the angels use!

Also, there is now a long list of verbs describing our relationship with God: *"We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father."* These seem like too much, but look closely at this again. These are things we do at Mass: we praise God, we bless God, we adore Him, we glorify, and we give Him thanks. All of those things we do at Mass. This sentence is an expression of the reasons why we come to Mass. The truth is that all of these verbs are in the original Latin, but the translation we now use cut some of these words out. The new translation simply restores all of these words and brings back richness to the text and to Mass.

There are some other changes which are meant to more closely reflect the Latin translation, but there is one last interesting change. In the new translation, no longer will we say that Jesus takes away the "sin" of the world; we will say that Jesus takes away the "*sins*" of the world. Jesus takes away more than simply the communal, generic sin of the world and does more than heal us of original sin. Jesus Christ also forgives individual, personal sins (through the Sacrament of Reconciliation); He forgives people of the personal sins they have committed. He forgives individual sins as well as taking away original sin.

By: Matthew Frisbee, Seminarian

*The Gloria, an ancient hymn dating to the early Church, is prayed every Sunday except during Advent and Lent, as well as on solemnities and feasts of the Lord. The hymn brings together images and phrases from Scripture and Tradition. It begins with the words of the angels to the shepherds on the night of Christ's birth: "Glory to God in the highest, / and on earth peace to people of good will" ( Luke 2:14 ) Then we sing, " We praise you, / we bless you, / we adore you, / we glorify you, / we give you thanks for your great glory.... "*

*Our praise to God cannot be contained in one word, but overflows in many words of praise. Then we call on the Lord in a crescendo of titles for God: "Lord God, heavenly King, / O God almighty Father."*

*The Gloria then moves to a litany in which we implore Christ's mercy on us, and concludes with a great crescendo of praise, acknowledging who Christ is: the holy one, the Lord, the Father's only Son.*

*In the Gloria, we raise, with one voice, the song of the Angels.*